

Tuesday January 29, 1963
 Played on March 21, 1963

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Mr. Nyland: Responsibility for life begins when I start to breathe. No realization that life must be paid for. Life spirals down and the body becomes just an existing machine, but it still fulfills maintenance in the cosmic scheme. Three responsibilities in ordinary life: Money, time and energy. Mother nature as a spend thrift. Man becomes concerned with conservation only when it is too late; that must begin in full bloom. Fulfilling functions and requirements consciously will enable one not to lose energy. Task to eliminate unnecessary feelings.

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Mr. Nyland: Necessity of linking up performance of task with the purpose of the task. Feeling and then actually experiencing that one has no interest will enable one to change that condition.

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What are we going to talk about? Work, of course; work in some form or other and particularly work in daily life - not theory, not too much of it.

There are certain subjects that ought to become very interesting to one when you start to think about work and the application and the possibility of such an application in your daily life. Unless you make that kind of connection and train yourself to make that connection in the beginning, I would almost say in the beginning of work, altho I am quite certain that practically all of us are not so new in work any more, so that it becomes high time that you see that work only as value when you apply it. And that the whole purpose of Gurdjieff's life or writing his books or movements or music, has only one aim: to encourage people, persons in general, to use whatever ideas there are in their daily life and thereby acquire an impartial objective view point of themselves. And, as you know, Beelzebub is simply to destroy, to help to destroy ideas you have already and which are sometimes very difficult to destroy. And still, they have to be destroyed or, at least, they have to be put in the proper place; and that regarding whatever still exists in oneself that one can keep on trying to become more and more impartial, more and more free and really understanding it because of that increased impartiality. So that the question of life is then that I will keep on looking at life the way it is and performing as well, but that my attitude towards it is such that I understand my life for whatever it is and on whatever level it is and look-

ing at it then from a different kind of level where I really live. And that I have a tremendous concern about my ordinary living and how I behave and what my body is doing. At the same time, that I am not at that place and I am not identified with it and that I can be free enough even to judge it or to tell it what to do or to guide it in an impartial way since I have no concern about myself. And the way I then wish to live is in accordance with a different kind of motivation and gradually should become in accordance with objective morality. Only then would I reach a point of understanding where I actually know what understanding means for one.

And altho, at the present time, I use the word understanding in ordinary life and, naturally, that what is now understood by me is based on an experience in ordinary life, therefore, if my understanding is in ordinary life, then I have to have an experience in ordinary life that gradually starts to include for myself a certain attitude of that what I see and gradually start to understand about myself. It starts to include question that perhaps that what I see and what I understand may not be the whole truth or may be just a little bit and probably satisfactory for the continuation and maintenance of myself and my ordinary living but that it is not right from the stand point of actually fulfilling a task or finding the meaning of my existence.

Many of these things, I feel, have to be understood quite correctly and in an exact way. I am a stickler for that kind of a truth and that is why I am constantly critical about any statements that are not exactly right because there is no use to have a statement that is just about a little bit off. It will not help you and it will not be something for you to base your own understanding on. You have to learn to be very slow in trying to use exact language regarding work. And the reason why I say this is

that you have to become gradually acquainted with the idea that you have to continue to work.

That is, I have mentioned it once; if you are on an uninhabited island, what will you do? The question is: How much is there at the present time in yourself, for yourself, in a realization of that what is your possession with which you can continue to live and which you will not lose any more. So that even with a few tapes that may be in existence that every once in a while you can listen to, that the main thing is for all of us to be able to continue and to maintain work in oneself as well as for yourself, as well as for the necessity of the maintenance of the ideas as a whole.

And it is really much more that particular purpose of remaining true to the ideas as they have been promulgated by Gurdjieff, that with them I feel a responsibility on maintaining it as well as I can in the sense that they were meant and not in the sense as sometimes they are interpreted or trying to reach a little bit as ~~xxxx~~ if it is almost the same when it is not the same and when you, in your own experience, know that it is not the same.

So, the question is constantly: What is my experience and can my experience bare out the statements that are being made? And if there is a discrepancy, then it is necessary either to change my experience or to change my ideas about what is a concept of work. I say this and I will say it time and time again because whenever you come to Tuesday evening particularly, you have to come with an idea; I want to take something home with me. I want to have something that now, for this coming week, could be used by myself as a guiding factor in my ordinary life and that in trying to do that, that I will find of course many things that are still loopholes. And that such loopholes ought to be plugged up so that I ~~xxxxxx~~ have a

totality, a concrete idea of what is meant by work in very simple terms, with any hullabaloo about it and without any mis-interpretation. In as such, work in itself is very very simple and has to be repeated time and time again because it ~~is~~ is something that is of a different kind of nature than the things we usually deal with in ordinary life. And then, when I am in ordinary life and I introduce ideas that are not belonging to ordinary life, then naturally I have a tremendous fight on my hands.

There is one thing above everything else ~~but~~ however: Do not ever be discouraged and do not ever believe any one who tells you that you cannot do it. That is not the truth. You can. It is utterly idiotic even to say it is so difficult. It is not. A moment is a moment. It does not last long. There is enough attention of the right kind for a moment of waking up. That it is logical that the moments have to be strung together and have to be much more than just a moment every once in a while, that everybody will agree. And the difficulty in that is that of course I do not know how to do it. And that simply by intensifying my so-called attention, it does not mean that I can be attentive and at the same time wake up.

The quintessence, that is, one of the most important working concepts in work is impartiality or non-identification. The words cover each other more or less in concept. Impartiality means I am in a state in which I am not affected. Non-identification means that nothing of me goes out to something else. The result is exactly the same: I Am. I see myself as I am. I accept it entirely as I am. I have no wish; I have no desire to change. I have no thought. I do not classify. I do not even use a word to tell. I simply say, "I am this, my body, performing certain functions, movements and all the rest that we know about. This is

the attitude I should have whenever I can and I say, "I make an effort." It has to be connected with an effort to wake up and spilled out each time for myself. I say, "I make an effort", and I say, "This involves that I am impartial. This involved that what I see will not effect me with any desire for change." This is the meaning of I am what I am. That acceptance of impartiality is the crux of the whole matter of work. And that whenever we talk about work, do not assume for a moment that wne I use the word 'effort' or when I use the word 'to wake up' or 'a state of sleep' that that automatically implies impartiality. When the word 'attentiveness' is used, it must be explained that it is attentiveness with remaining impartial. Otherwise when I talk about attentiveness, it is a function of my brain or it is a function of my heart.

We are talking about how to get out of subjectivity. And it is not possible to get out of it by continuing inside, by continuing within that realm of subjectivity. If I want to get out of the water, I have to get out of the water. I do not get out of the water by continuing to swim in it. Therefore, something of the kind that I call objectivity has to be introduced in order to get rid of my subjectivity. And no amount of thinking or feeling will ever help me to get out even if I am a wonderful kind of a person on Earth. I still remain subject to all the laws of Earth. And I want to get somewhere else. I wish to live somewhere else, with the accent of myself somewhere else, with the point of gravity somewhere else even if I perform ordinary functions of Earth.

So again, this is partly stimulated, you might say, by the little discussion there was at the Foundation. And I hate it more than I can tell you when things are said just a little bit as if they are the right thing. There are a very few words which

which indicate what is meant by Gurdjieff. And that word, whenever I use such a concept, have to include about anything else, the word 'non-identification' or the word 'impartiality'. If that is not used, I am almost certain it is forgotten. There was a question, Terry, you asked. I was evaded. I am sorry.

Terry Owens: Well, I think that the way I asked it was what I would consider a loaded question. Loaded in the sense that how can matter evaporate? I think what I had in mind I should have said and did not say. I mean I was thinking about the idea of a vessel for understanding.

Mr. Nyland: No, it is still to be argued. I would like to refer to it for just a moment, you know, because matter as such does evaporate at a very slow speed. If you take ice, it evaporates.

Alcohol evaporates.

Terry: But that is given a change in some ~~tax~~ other condition.

Mr. Nyland: No, it evaporates and goes over into another condition. But it is useless because it evaporates as alcohol vapor and it evaporates as water vapor and it is not of any use any more. You see, so as far as I am concerned, when I have it and it evaporates, I do not have it. So, it cannot be put on that kind of basis.

A deposit that is put in the bank when I have a moment of awareness stays; always remains; it never evaporates. It is not even subject to that kind of a law. It is always there and it is a deposit. I do not draw on it maybe but it is there. This is the understanding. Understanding I never lose because it is based on my experience. When it is a result of an experience I have, no one, not even God Himself, can take it away because I would fight to anybody who tells me it is not true. I say, "It is my experience." That becomes a fact for me psychologically as well as physically.

The interpretation of that what is my understanding is a different matter. One can differ about that. I may value it

more or less. In the eyes of someone else, that what is now my fact of experience, may not amount to anything. He may say, "Oh well, I have that all the time" and things of that kind. Nevertheless, for myself, when it is an experience, it gives me an understanding on the level where I am and it adds then to the being on the level where I am.

It is only when I start to talk about that, on whichever level I am, of not being satisfied with that level, that is, when I have questions in my understanding of my life as it is and the questions come to the foreground which I cannot solve, the understanding that I have, that kind of an understanding of myself of having questions. And these questions having to do with my not being understood where I am, I start to think how can I bring that within my understanding. So I exhaust, during that process, everything that I possibly can in order to solve such questions. And when I finally come to the conclusion that I cannot solve them, that it is not within my means, that on Earth apparently there is not enough of that kind of information or experience given to me for me to solve such a question, then I will say, "It must be something unearthly." Maybe that can help me to get further understanding about the questions I can not solve now.

So, with that, I have a different attitude towards my experiences and my understanding of Earth. And then I feel and I know that, if it were possible, if I could get away from that what I am now bound to, that because of that, with this freedom, I would have a different kind of understanding.

So logically, it brings me to the question, if I want to get out of this surface in which I now live, the introduction of that what is not of that surface, that is, something as if heavenly, if that were introduced, and my mind can conceive of the poss-

ibility of that as a concept, then if such a concept is put to ~~xxxxxx~~ experience, that is, that I apply it physically in relationships regarding such a concept, provided the concept is clear, then I will, because of that have an experience, an actual experience of the application of a concept, of an idea. This experience belongs to a different kind of understanding because the purpose of putting that kind of an effort into operation in the midst of subjectivity has, as purpose, to become objective. And then the kind of understanding which I derive then is of an objective kind. And that is the kind that is put in the bank of my higher being.

You see, it stays there until my being is strong enough to use it; until the balance that I can use it is reached, five hundred dollars, one thousand dollars; then I can start writing checks. But before that, I start ~~xxxx~~ building. Experience of that kind which are colored by the intention of wishing to become conscious are like nails in an ordinary building. There is some wood and some structure and every time when I wake up, I drive a nail in a two by four. It is not a house yet and probably a long time, but whenever I use lumber, I will have to use nails in order to fasten them or wooden pegs if I were a builder two hundred years ago. But something of me has to be applied to the structure of my life. This is my ordinary life; that is, two by fours, two by sixes, one by eights, tongue and groove, whatever it is. That is the structure of my house, held together, for the time being, by moments in which I am aware. And such moments are the nails in the wood, in the lumber. And only gradually, after I have built enough, that is, when there is enough protection and there are enough nails in it and the structure of my skeleton and that what is my ordinary living is sufficient to create a building, then I

start to live in it. Then I draw on it. Then my bank account, represented by my house, is big enough for me to say, "I live." It is a different kind of a thing. Now questions.

Mildred Meyers: Am I right in feeling, so to speak, an intuitive feeling that I have a concept in my heart, "Lord Have Mercy" and if I also have this intuitive feeling, that there must be ~~some~~ superior beings, that there is a relationship between that what I have said and a finer understanding?

Mr. Nyland: Well, you know, every once in a while, people have a saying very similar to an amulet that they wear. It is a mantrum. When I use a mantrum, I put myself in a certain state, physically when I pronounce it, emotionally my attitude towards a wish in order to accomplish something with it, and with my head actually saying that, sometimes emphasizing each word as I go along.

"I have a body" for instance, could be a mantrum. Many times certain amtra are based on religious ideas and concepts which are then put in a very ~~many~~ short word, as if they become almost like a diagram, a symbol representing some kind of a truth.

Therefore, when I use, whatever you wish for yourself which has meaning, if I say, "Lord have Mercy", if I feel this, that is, if I am primarily interested because I feel it as something belonging to me and that I really mean that what I say, then I put myself at that moment in a state of receptivity.

It does not mean that I am open to receive something from a higher nature. But I start with this to become receptive, porous, so that if the forces from outside, higher nature, would be there, I could receive it. It is necessary to receive them, for me, how to receive them, to become aware or awake. When I am awake, I open the door. You see, the structure is there. It may be porous. It can be effected. Something in me has to open the door by saying, "Wake up." When I wake up, the instrument I have, which, you

might say, has been prepared by the mantrum, is now able to receive something from outside of a higher nature. When I wake up, I have to possibility of becoming aware of the existence of such higher forces. Only then I can say that I would like to be effected when I know that something outside of me is there which can effect me. If I do not wake up, I do not know. I only know it in theory.

Mildred: And experience verifies this?

Mr. Nyland: Experience, at any one time, depends on how porous am I, how strong is my wish, how much do I want to wake up. That, at the present time, I am in twilight and I am not as yet as intensely awake as I could be and also that the conditions of the outside forces over which I have no control. Sometimes they exist, and something they also, such forces, shy away from certain conditions.

Do not think for a moment that any one person who, at any one time, wishes to see God, can see Him. I have to know at certain times that it is right to say, "Yes sir" or "No Sir. Yes, Your Reverence; Yes, God Almighty."

Mildred: I do not think I need to say here that ~~this~~ this is not a theoretical question.

Mr. Nyland: Not at all. It is a question that I apply at the proper time when I know. And not to mix it up and thinking that I am, when I say, "I wish to be", that God is ready for me. Sometimes a long preparation is necessary. Sometimes I have to put myself for many many times in a certain state in which I become gradually almost worthy to be in the presence of something else.

Mildred: In my expression, I would say, "It is not there but we could experience it sometimes."

Mr. Nyland: It may be so, but even at that, saying it once, may

not be enough. And maybe, as I say it, I lose attention already.

Mildred: But the fact is that it is.

Mr. Nyland: In principle it is possible, That is right.

May Ripps: These two phases or aspects of work, what you just talked about, the quiet moment and trying to become more conscious, establishing a feeling of unity with a mantram, this is one phase and then the other aspect, trying to observe yourself, to become impartial, accept what you see, and doing tasks. In my experience, it seems I have gone on one side and then stayed with that and then gone to the other phase of work. It seems to become important now to, and I say that now because last week I tried to do the other, of observing myself, watching my body and realizing again the mechanical operation of my body. And then combining this with the other kind of a task. Is that something you learn as you go along?

Mr. Nyland: May, if you take on one side an unconscious human being and on the other side of a line, a conscious human being; I determine or define an unconscious human being as we all are, with all the different manifestations we have and different aspirations we have at times, also certain ~~forms~~ forms of understanding we have. A certain inclination must be there, however, in a kind of a unconscious human being like us, of wishing to become conscious. In that respect, we are all alike.

Now, on the road towards this consciousness, I would define a conscious man as a man, a being who can do, who can think, who can feel, at any one time regarding any kind of circumstance; doing, thinking or feeling whatever is required. This, probably, is the best definition of what you might call a harmonious man. And it includes all the time being able to do that, to manifest, to behave as is required by the conditions as they are presented when he is on Earth.

Now, it can be defined in many different ways; that is, a conscious man need not be on Earth on our terminology. It could be a person who also lives either on the planets or the sun. It

still could be called a human being having grown up. It still could be a planetary existence out of an unfortunate existence in which a human being, at the present time on Earth is. It also is possible that such a conscious being need not manifest on Earth. But when I talk about man, and the possibility of harmonious man, of conscious man, I talk about a man, I do not talk about any kind of a being on any kind of a level.

Alright, having defined now what is meant by consciousness and the wish, that is, the direction to go towards that, the road which leads to that is a long one. It has several detours. The end is always the same. The beginning is the same. Depending now on the kind of person I am, the understanding I have to start with, the wish I have, certain questions which are unanswerable as yet, my real desire to grow simply ~~makes~~ makes me go out from this point towards the other. And, on the road, I am deviated by many different things, dependant on the kind of person I am and certain obstacles which for me are obstacles, not for someone else. I go this way, I go that way, constantly having in mind my aim.

Now, with this aim, I try various things. And I find that certain things are very useful; because it gives me much more of a clarity of my aim and I also experience, during that time that I try, a certain, you might call it, a certain satisfaction or almost holy joy of having done something that was right. Sometimes it is when I have gone to church. Sometimes it is when I actually have been aware in the midst of certain circumstances where otherwise I would have been asleep. Sometimes it is that I feel that I have done certain things which I could not have done before; that in certain situation I was able to come to myself, to be contained, collected and to say the proper word

at the proper time without being effected by any kind of an emotion and a variety of different thing which I, by my experience, start to classify and I say, "Now that was very good. I wish I could do that again in that way because it would be helpful."

So, out of the totality of all kind of experiences, all belonging to this one road from unconsciousness to consciousness, not belonging to me ordinary unconscious state in ordinary life. I have no desire in that, But, knowing what it is that is required on my part of how to try to become conscious, I now try to apply whatever I can at whatever time I can, in whatever condition I can. Now, the realization that if there is an aim of becoming a conscious man, it must imply of course that I am in ordinary life conscious because only then do I remain a man.

So, when I start, I am in church. I am interested and I have a certain feeling of holiness and also I wake up. And I experience something of that kind of a unity which I associate with consciousness. At the same time, I know that that could not be everything because God only rested on the seventh day. The other days He worked. And there is a week; that is, the octave of my activity is not Sunday. And it is Sunday only after, after I have work. So, any ordinary thinking human being will say, "Well, something else is necessary."

We are interested in the fourth way. We are interested in work in life. We are interested in the acceptance of life as we find it and to introduce in life something that will give life more meaning. I introduce now an attitude of objectivity in life without forgetting life, to continue. But while I am experiencing it, something in me becomes aware of

that experience. So, if I want to say, "I want to become conscious, as a conscious man," I also know that I must have the experience of the application of the ideas during Monday, Tuesday, Wednesday, Thursday, etc.; onstead of having to wait for Sunday and go to church. I only get out of church a certain desire that I wish to work. And I say, "Thank you God. I will work." Now I work in a certain way. I take certain tasks. They show me what I am and that I have habits and I want to overcome them and I have to do something about it. And it creates friction when I have a task which I cannot really fulfill but I wish to fulfill it. Even that is a little stepping stone. I become aware when I walk. I sense when I sit down. I hear, when I talk, my voice. I become aware when I get up, when I shake hands; when I am in ordinary life and then I try to be awake.

The ultimate aim is that I am a man among men; that I am a conscious man among unconscious people; that I fulfill my task of life when I am conscious and do that what is necessary for ordinary life in such a way that I remain conscious for the purpose of growth to another level. When that is fulfilled I, you might say, have a right to leave it.

So, it takes on an ~~entirely~~ ^{entirely} different quality. It is, I am fully convinced of being alive and having life in me that has to be expressed. And, at the same time, I am not so stupid. I will die. And that when I die, I will have to face a certain problem. And more and more thinking about that as a problem which will come and for which I have to have an answer. I will say, "How can I face my own death in such a way that I know that I have fulfilled the task of my life as well as I can and, at the same time, probably have done something else that did

not immediately belong to me, but belonged to something else. If I can see myself as a duality; that what is my manifestation and that what is my life, as it were, given to me by something that unfortunately I cannot define and I call with a nice word, 'cosmic' or I can call it Absolute or God if you wish, but I do not know it. Only I do know it exists. And I know that I say, "This life that is given to me now, even if it is manifested thru me, it is not really mine". And, at times of deep insight, at times of actually experiencing certain things, I know it is not my life. It is something else because it is exactly the same as anybody's else. That form of life is the same altho all manifestations are different.

So, it gives me an inkling of something that must exist all throughout, that even when I became born and also when I die, that that, in itself, altho temporarily it has taken on the form of my manifestation, that that form of life has a different kind of an existence from what I sometimes think. So, when I realize that, then I have two functions to fulfil; that is, I have ^{two} ~~xxx~~ responsibilities; The maintenance of the life as I know it in my manifestations and the proper restoration of life again to its own source. I can call that God if you like. One can also say, "Yes, the manifestation of the life thru me, I can call God", if you wish to emphasize that. Then I say, "That what could represent God in me is a conscience which, at the present time, does not exist but I could build because I know how to build that. I know how to build consciousness so that in the fulfillment of ~~building~~ building that, that then there is a possibility of further continuation in that kind of a house in which life then can continue, maybe with my name, maybe even without a name.

But, in any event, I have fulfilled my responsibility for

not killing it. It is much deeper really. The realization of ones life is much deeper than when we say, "Ah, let's improve it and let's be a good man." It is something that goes all the way down to ~~ones~~ ones very existence, in that kind of an existence in which one does not know oneself any more. And then one finds the real reason for wishing to live. And then almost, ones ordinary life, it is practically nothing.

So, I use ordinary life for that purpose; in order to become aware of the fulfilling of my function, the meaning of my existence, the place I have, the responsibilities I wish to discharge. And of course, it has to be in life as I know it, day by day, and not just on Sunday or when I feel like it. You understand what I mean?

All of it belongs together; nothing is excluded. And you do a task - fine; you go to church - fine; you try to wake up during the day when you walk on the street - good; you sense whenever you can; when a moment, an opportunity comes that you are alive, you take it.

Once in a while, I have compared it to a cable car. In a cable car the cables continue to run all the time but the car does not go all the time because it does not grip the cable. When the car has to go, it grips the cable. And then it goes up. This is the way it is. Life continues all the time but since I am not awake. But at any one time when I am awake, I take life and life then carries me for as long as I am awake. It is a very good example if you see that because then it is moving. Then it does not stand still. then it is part of the system. Then I, with my life being taken, that is, I, the acknowledger, I acknowledge the existence of my life flowing thru me. I wake up to that fact that life is there. Then,

being awake to that, I really live.

Elliot Nelson: How does service to the Trogoautoegocratic system ~~eghtoon~~ fit in right here?

Mr. Nyland: It means I eat myself, Trogoautoegocrat. I realize that what I am, I use that what I am for the purpose of getting to a higher level.

Elliot: And that fills a void?

Mr. Nyland: When I eat myself, then, in that process of digesting, I become a different kind of a person of different density and go by itself, on account of the lightness of the density, to another level. The void is created where I was before as manifestation which has to be filled by someone else. You know, it is a snake eating its tail.

Elliot: The manifestation has to be filled by someone else?

Mr. Nyland: Yes, because at any one time, all possibilities are being lived.

Elliot: But if one is conscious with life, performing in life, then why must his manifestation -?- any more?

Mr. Nyland: Then you don't. You see, in the first place I said, "If one is light enough to leave Earth. If one stays on Earth one fulfills the functions on Earth."

Elliot: But one remains in a body?

Mr. Nyland: Oh yes, quite. "by not? Messengers from above live in a body. They are born. They perform. They are like human beings. They are untouchable but they are like human beings. Christ was quite definitely a man. And He fulfilled a function; a function of that kind of a man in mankind."

You see, all men, all people, are cells in total humanity, in total organic kingdom. And they are representing cells of the totality of organic kingdom body. And each cell has a function. And if there is one cell missing, the organic kingdom

has to produce that cell in order to make a complete body. And if I do not fulfill my function, for some reason or other, someone else has to fulfill it so that, at any one time, all functions are fulfilled. Like at any one time, ~~xxxxxxxxxxx~~ in any human body, all cells fulfill a function, making a body.

Elliot: But how does not get out? For example, even in a passive conscious state, we remain in our body and isn't that performing a function? Breathing and just remaining in a ~~body~~ passive state?

Mr. Nyland: It is not a state of passivity.

Elliot: I can call it active too.

Mr. Nyland: Yes, but that is the important part because if I have a choice to become active or passive, I am a man.

Elliot: But isn't that still a manifestation whether you call it an active or a passive state?

Mr. Nyland: It is a manifestation as long as I use a body to manifest. It is the second step which I have said many times. I observe; I withdraw within. I become aware. I am not part of the world. But I live now somewhere else, inside, essentially. Now I wish to participate in life. I return to life but remain conscious. So, when I participate, I ~~xxx~~ fulfill a function in ordinary life since I use ordinary body. It is only a second step. It is not a third step.

The third step is that I experiment with that what I am in order to acquire different kinds of functions, different modes of behavior, so that I become more equipped to use whatever there is, the totality of myself fulfilling more functions than I usually would since I, in a natural state of events, I simply withdraw more and more and become a spiral. This unwinding of the spiral is an experimental state.

You see, those three steps belong together. Then I am, as I say, this is the Do Re Mi of the possible development of man. It

does not mean that I am entirely free altho I have already, by observation, tasted freedom. I have come back with participation to fulfill my functions here and to pay my debts. The preparation for later, being able to be free and return at any one time when it is necessary by a higher force not my own. I have to undergo further states of development of certain other influences within me which, at the present time, do not exist and do not have to exist even when I participate. That is the crossing of that Fa bridge in that octave, with an emotional quality, since it is linked up in the diagram, as you probably remember, with the Si Do of the Keshjan Body. And it is a loss of self in an emotional state, si do, freeing oneself from emotions, not only from the body, that enables me to overbridge Fa in the Soul Body. Then, when I cross Fa in the Soul Body I have to have a condition in the Sol La Si of Soul, tinted entirely, by emotional qualities and the creation, because of that, with the understanding of its own Si Do, the creation of a condition in which I am emotionally effected and where I ^{know} ~~am~~, because of that creation, I will suffer. Then I really undergo a certain period, sometimes quite lengthy, of conscious labor and intentional suffering; of making myself, whatever there is of that body, to ~~be~~ put that in a certain condition in which I have no further desire of looking out for the body but where I will take whatever comes since I am not ~~xxx~~ living there any longer.

Elliot: It is a condition of non-identification with your own emotions.

Mr. Nyland: Completely. Yes, yes, and then I eat. You see, that is the process of eating.

Elliot: And that fills a void in the Trogoautoeocrat.

Mr. Nyland: Yes, at that point it loses because it is above the

line of consciousness. It is the line in which the physical body really does not exist any more. It is only as if the forty days after one dies, one is still trying to use the body, whatever it is. After forty days one leaves.

Elliot: I ask this question based on a diagram in Ouspensky's book and the statement that man is not what he should be as a one celled or a two brained creature.

Mr. Nyland: He is a three brained. He has to have three bodies in order to complete himself; physical, Keshjan and Soul. But most of the development is above the line of consciousness. Sol La Si What we are talking about is the development of Keshjan and the Do Re Mi of Soul; passing Do Re Mi, passing Fa in the Sol La Si of Soul which is the conscious labor. And that is the second part. Here is the conscious line, unconscious-conscious, the second line is the Si Do of Keshjan and the Fa of the Soul. Above that is entirely emotion.

Elliot: It is putting oneself under emotional conditions so that one can become non-identified.

Mr. Nyland: Yes, because it is above the Si Do of Keshjan, so the tinting of it is entirely an emotional body question. It is not physical any more. It has nothing to do any more with physical. Physical is finished. That is, it is eaten. Either I eat or I am eaten. It determines entirely the standpoint that one has regarding work. And Trogoautoegoerat means that I eat myself in order to become, for that next higher in combination with that what is lower, the middle, which I am. Gurdjieff defines that very nicely. What other questions? Yes, Elizabeth.

Elizabeth Schaley: Mr. Nyland, I gave myself a task for the past week to try to work a little more continuously during the day. And what I did was write down in the evening what I want to do the next day in relation to work on myself. And the next day again writing down what was the result.

Mr. Nyland: That is, you wrote it down at the end of the day?

Elizabeth: At the end of the day. And then again the next day something else. And I did make it, I cannot say much more continuously during the day.

Mr. Nyland: It belongs to planning. It belongs to seeing ones life as a means for something else. It belongs to budgeting.

Elizabeth: It was, besides this, another reason for it. That I have already for quite some time that I want to talk to you about certain things. But it has to do with that I have to also define for myself more clear.

Mr. Nyland: That is right. You will find out in trying to make it clear for yourself that really you already can solve a lot of things.

Elizabeth: Yes, that is what is what I want to make sure that I really have to talk about it.

Mr. Nyland: But you see, one of the reasons for being serious about life is simply that one does not take it as it comes as if one is entitled to it. Of course, one is entitled to it in the sense of, let's say, if your heart continues to go, you will wake up tomorrow morning and probably the day after. So, if one continues with that and gradually one has an idea that God is good. He gives me this. And all I have to do is to accept it. And, you see, there are many things in life for which we do not have to pay at all. We take them and sometimes it is understood that we have to take them because the very fact of being born includes the necessity of continuing with that what then was created. When I take a responsibility for my life, as it were, I already have taken that long ago when I started to breathe. And when I breathe air I never pay for it. At the same time, it is a form of food. It is matter. And I do not realize that I ought to pay for it. And many people will never pay for whatever they have used during their lives. And they will die with exactly the same attitude that God ought to be very pleased that

they have lived. To some extent it is true. That is, that the very fact of being born simply means that nature has requirements for a creature to be alive and a creature then becomes, if from the standpoint of mother nature, our ordinary nature, simply a transforming machine in which certain foods are changed into other kind of food. And, because of that, the maintenance of the Earth is helped and, after a little while the accumulation of more cells because of, increasingly, our food changing, what we call growth of physical body simply means that there are more available at the time when we die as compared to one or two cells when we are conceived or even when we are born as little babies. So, we have done already something for the sake of nature. In that way, we will pay with our lives.

But we do not look at it that way because we simply say, "Well of course I will grow. Of course I will do this. Of course I will do that. And nature owes me a living", and a variety of different statements which I make which are quite absurd. Nevertheless, I do not pay for it at all. If I had to pay and if I live under certain circumstances that I would be forced to pay, I would do my damnest to get out of them. I will not want to pay and I will, all the time, find the line of least resistance and gradually I will reduce my so-called requirements to practically nothing. If I want to continue to live, I will go down in a spiral ~~until~~ finally reaching a point in which I am nothing else but just an existing machine. And when I get older and when I do not have many friends, I do not have many requirements and I probably, as a tottering old fool will sit down and perhaps not get up any more and expect some one else to feed me. What is that? Is that still a human being? Of course it is not. At the same time, it is still a piece of meat with life in it. And it

still will fulfill the function of, when it dies, to go down to dust and maintain the moon or whatever is necessary for the cosmic scheme.

So, the question is entirely: I see myself as I am, with whatever it is, for certain things I do not want to pay and I do not pay at all. For the things that are worthwhile which, in the sense of development, require a transformation and a conversion of material into material of a different nature, something on my part has to be put in, in order to bring that about because naturally it will not happen.

So, the whole question, if I understand myself well enough and I see that that what I am in an unconscious state can only lead to a continuation of an unconscious state, and, if I understand well enough that I am a human being with the possibility of evolution and I start to believe in such a possibility, then I will want to do something in line with that possible evolution of man which means, if I again understand myself well enough, it means that I have to ~~xxxxx~~ accomplish something in me comparable to further growth of certain things in me which are now potential and not actual. One is my Keshjan Body and the other is my Soul Body. And only in the fulfillment of that could I become a harmonious man or, at least, a more complete man.

Now, on this road, that is, if I set out with that kind of an idea, I will have to revise everything that I have been doing regarding my ordinary life. And the most important part is that I become responsible for three things in my life. One is energy. One is money. And one is the maintenance of myself. These are three things that become very important and all three have to be budgeted. I have to know what I spend - money, in which ever way it is being used, in which ever way I make it.

I have got to know where it goes so that what I get is valuable enough for what I spend. The maintenance of myself has to do with how do I spend my time, my life, that is, my health is very much linked up with the expenditure of the occupations and activity during the time that is allotted to me. That means the sleeping time and the waking time; and the time that I waste; and the time that I know should be used for something else and I am too weak of a character to use it and I let it go. And, in many cases of unconsciousness, I simply remain asleep without even thinking about the necessity of spending my time correctly. The third form is energy. And it is much more important because it links up of course with that what I eat and have taken in; that what I breathe in, that what partially becomes me and that what is now functioning as I am as an ordinary human being in all kind of personal traits or functions in general, including thinking and feeling.

Now, this question of energy that I get that is made because of ordinary natural processes, becomes important because apparently I have a chance to use it as I wish. And I can spend it quite uselessly and no one will tell me that I committed a sin. And, when I look at nature in general, I know that nature is a spend thrift. And that nature itself, as we call mother nature, always produces much more than itself can consume and the rest, whatever comes; take apple blossoms on an apple tree. There are few apples as compared to the total number of apple blossoms. And everything is simply blown away and it goes somewhere and it dies by itself. But nevertheless, the tree has produced it.

I produce, as man, a tremendous amount of energy which is at times used, at times misused. At times utterly thrown into the gutter without any further desire on my part even to feel sorry

about it. And when I am young, then, of course, I do not ever consider it because I am healthy and of course I have strength. And sometimes I am proud of it. It is only later in life that I start to conserve a little bit. Then I get kind of scary because there are certain tightnesses in my muscles and I have a little bit of arthritis and my heart starts to flutter a little and my breathing is not so good any more and I cannot walk up two or three flights without getting out of breath and all the rest. Then I start to say, "Oh, I ought to conserve it." It is much too late. I have to conserve it when I am in full bloom. When there is a possibility of really doing something with it, so that I am not forced to conserve it but because I wish. Not because of circumstances telling me.

And this is the tremendous difficulty that we do not want to do it. I do not want to thank God when everything goes well. I only will call on Him when everything goes wrong. Then I think that He has to get the chestnuts out of the fire and He has to help me because I happened to be born. Nothing like it. God will not know you when you are in suffering or when you are in joy. You have to find out what is the attitude towards one's own expenditure as far as energy is concerned and the responsibility you must take for whatever energy you have. And gradually, out of this body, make something that can run on the required energy and not more and not less. And the energy that is there as extra should be stored away or should be made in the body into a different form of energy for the building of something else. So that the requirement of being aware and then changing the factory so that then that energy that is superfluous can be used for another kind of a purpose of a higher life or less density, of lightness belonging to planetary level, belonging to solar level, so that

with that energy, something else is being built within man. Then he fulfills his function and then he uses his energy correctly and then he has a right to budget his energy and say, "So much for this, so much for that. So much for food, so much for sex, so much for enjoyment, so much for ~~xxx~~ chumming around with some people, so much for myself, so much for real activity." All of that I have a right then to say that to myself, "I can do this; I can do that because I give whatever is necessary for other purposes at the proper time". And I never forget that the necessity is that I wake up. And, in that state, I can budget whatever energy I have for whatever purpose I wish if it is necessary to be a man.

I am not excluding any possible emotional for man, any possible experience he wishes to have, any possible thought he wishes to have. He is entitled to them. But first things come first. I first have to realize that I am, as a man and as a factory, entitled to whatever is necessary for my maintenance and not more than that. And the superfluousness of that what I use at the present time, I ought to be shot because I am misusing, as factory manager, such a tremendous amount of energy to which I am not entitled. It simply happens to be there. And if I am any kind of a manager of a certain name, then I say, "Ah, that is a leaking valve. It ought to be replaced. Or, that water faucet ought to be turned off. Do not let it run all the time. And that electric light, I do not need it, switch it off". I use energy time and time again for utterly useless foolish things; including anger, including hate, including being stepped on my toes, including all kind of thoughts about all kind of people which is none of my business.

This is the way to budget. This is the way to plan. This is the way to become a man; this is the way to take life seriously, with pleasure of course; pleasure is included in life. It is not just sitting with a holy face. It is really to know I enjoy it and I wish to enjoy it. If you wish to drink, drink; but do not get drunk. If there is something that has to be stimulated, stimulate yourself with almost ~~any~~ kind of a thing except using drugs or ether or all the rest. It is idiotic. If you are sick, try to eat in a correct way instead of having all kind of vitamins and nonsense to fill your body. But first that and only when that would not be successful, then go and get some advice and say, "What will I do?" The same way as when I cut my finger, it does not mean that I have to put iodine on it right away. Maybe all that is necessary is to hold it with my other finger and the body will take care of it.

These kind of things become much more important in ordinary life. And that is what we have to see and that is what we have to live with. And that is the way how to work. This is the application of work and work only then becomes important when we fulfill the function in ordinary life; not withdraw from it but to do it, to do it as well as we can, by being awake and ~~to~~ not to find all kind of excuses for not doing this, that or the other. We are just simple ordinary human beings. We have a profession. We have something to fulfill. We have relationships. We have to necessity of maintaining ourselves. We have the necessity of having friendships; to live up to certain things that we ought to live up to. Certain things that are expected of us, we must do but do it in such a way that you are awake. And try constantly, as often as you can remember, try to wake up to that what you do. And then, when you do it, then you will

find out that what you can do, that what you are supposed to do, with much less energy because it need not be lost at all. Do not let things run in the gutter.

Elizabeth: I would like that you give me a task for this week but I would like to continue writing down.

Mr. Nyland: Good, continue writing. Try to see, we talked about unnecessary movements which you do not have so much. Unnecessary feelings I think you have a great deal. Go against unnecessary feelings. They use up energy absolutely uselessly. When you think of someone else, think only of what you ought to think and for the rest, do not interfere. Leave them alone. I would almost say, "Let it leave you cold." When it leaves you cold, there is no feeling. And, as soon as you start messing into someone else's affairs by feeling that they ought to do this and that and and so forth. They exist. They, whoever it is, remain responsible for their lives. You do not have to tell them. You do not have to criticize them. You do not have to feel anxious that they ought to have done something else a little different from this and that, whatever you think. It is your affair what you do. It is not your affair what they do. So, forget about it.

And the task is: Whenever you catch yourself in that kind of a feeling state, to tell yourself, "Stop it." If you cannot stop the feeling, you put yourself to some activity, strenuous activity. You catch yourself with all kind of, let's say, desires while walking out on the street and you would like this and you would like that, step fast. Make an attempt to increase the speed of yourself or slow down if you wish. But do something differently physically. Then the energy will not go into your feeling. Alright?

Elizabeth: Last week --??-- it wasn't.

Mr. Nyland: This is for the whole week, every day; only having to do with feelings. Let me know next week.

Alice Watson: Once I begin to work on myself when I have decided to, as you say, to ask yourself, "How am I?" Sometimes I do not know how I am, or what exactly you mean by it.

Mr. Nyland: The only answer is: I am awake or I am asleep. That is how. You see? What I am, who I am, I probably will never find out. But I can find out how I am. It is a description of my own state, which, when I know what the definition of sleep and waking is, I know what I am. That is, when I ask myself this question, it is about a state which already has passed. Even when I say how I am, it means how I was.

Alice: Well, I was asleep.

Mr. Nyland: Then, when you make a statement to yourself, "I was asleep", then you say, "But now I wake up." Then how I am means that at this moment, when I make an ~~xxx~~ attempt, I am awake. You see? So, you use whatever the experience is of the past for now deciding to wake up. If afterwards again you consider that moment, you can say, "How was I? I was awake." But, at the same time when you say that, you are again in ordinary life thinking about it. You see? Alright.

Mary Wittneburg: I want to report on my task. The task of breathing. I did it every day for the week but I am a little concerned about having to report that I have really nothing to report.

Mr. Nyland: Than only that you did the task.

Mary: Yes.

Mr. Nyland: And did you link the task up with the purpose of

doing the task?

Mary: I do not know if I did that.

Mr. Nyland: But Mary, that is easy. You certainly will know. You cannot say, "I do not know." Either you did or you didn't. It is linked up, isn't it, with a desire to wake up. And when you now, let's say, did the task, that is, when you read, did it give you an opportunity to be more awake?

Mary: No, as a matter of fact it didn't.

Mr. Nyland: Then you discover that at the end of the ~~xx~~ task: I was not more awake. Then you say, "Tomorrow or when I read again, I will not start out with the idea, trying to remember why I want to read, why I want to do the task."

Mary: Breathing.

Mr. Nyland: Whatever it is. Why I want to do that task. I sit quietly before I do the task. And I say, "The task is connected with trying to wake up". So now, yesterday I did it in a certain way, breathing, I did it in a certain way and it did not help me. Today I will try to do it in a different way because then that difference might help me to remind me to wake up. So, I simply say, "I breathe." You know? This time it is a task. I will watch myself. I will breathe deep or whatever. I will do it very slow. I do it very fast. I ~~wait~~ will wait longer almost until I suffocate.

Mary: I tried that.

Mr. Nyland: But didn't you wake up with that?

Mary: No.

Mr. Nyland: You see, your mind has to function. It has to connect. Otherwise there is no sense doing it.

Mary: I guess when I tried to work after the breathing, and during the day, I had, it was not that I didn't want to work. This is another kind of a state or a taste that I have had of a complete letheragy which is different from before when I

wanted to work and I ~~wasn't~~ couldn't.

Mr. Nyland: Yes, I remember that. I remember it. And, of course, this question of lethargy, that is something you simply ~~take~~ take as it is. You keep on telling yourself, "This is what I am. This is what I am." The fact of saying it to yourself, almost, and it happens often, it is as ~~xxx~~ if one has a rosary. And you say every time, "This is what I am", but you try to put emphasis on that so that it is not only a saying. It is more of a feeling. And, because of saying it in a certain way, it becomes an experience that I am that way. When it becomes an experience, it will not last very long before you change it. As long as it is only a feeling or a thought, you will not change it. You will not suffer for it at all. When it becomes an experience, you will come to the conclusion that it is not right. This is not the way I should be. Then you will change it but you must be very patient about it. And you have to keep on telling yourself, "I have no interest. I really have no interest." And vary it. I have no interest. Why don't I have interest? I have no interest. I have no interest in work. It is not like a rosary where it becomes... but I constantly try to hold on to that what I say. "I used to. Why haven't I? At the present time, what is it in me? How come I have no interest?" You see? I question the state in which I am. And with that, I become more familiar with that kind of state. And gradually, out of this, comes a comparison: Is this really what I wish? Then, you will see. Then you will make a decision. And, at a certain time, you will say, "The hell with it all. I work."

But for that long period sometimes one has to live with that. This is the condition in which I am. This is what I am as a human being.. And nothing apparently can help me. Perhaps

a shock, perhaps conscious efforts, patience, trying to remember, all kind of things. But at the same time, I am much more awake to the fact that I am that. The very fact when I say, "I do not understand", I start to understand. You see, it is a very interesting thing when I say, "I am now", I say something that is past/

So, I change conditions by constantly exposing myself to such a fact of such existence. Then I will take on the proper attitude in which this existence really fills a certain place. And with that, I have another kind of foundation on which I stand. Continue this week; simply that way, but almost before you do it, come to yourself and ask, "Why?" "Why this stupid?" You know? And then I am quite certain you will do it.

Can we go on for work? Can we select something for yourself for the coming week? Some weakness, some kind of habit you have, something you may have postponed, something that is required of you and that you know you ought to do. And when you are in a good state you make up your mind you will try; that almost you say, "I will cut off my finger if I don't." Of course, you will not cut off your finger. I know. But at least you may feel a little rebellious about yourself not being able to do what you now, at this time, could make up your mind that you would wish to do it. Perhaps you can come a little further and every day, if you do not forget, you can.

We have to grow. Do not stand still. We have to work. It is that important. Time will not allow you too much any more. Business is not always done the same old way. It has got to improve. It has got to grow or it goes down. It never will stand still. And it needs energy. It needs to be fed. It needs a wish. And when you wish, you see results and no result will

ever be seen unless you wish. So, select something for your life that you think you can do. Think about it tonight. Try to put it to practise tomorrow and the day after and the day after, for your sake, for all our sake because all of us would be helped by that kind of an effort. If we could^{be}/convinced that that way we establish ~~xxx~~ for ourselves a real understanding and solidarity and that we then help each other in helping ourselves so that we belong. Maybe something can happen. I hope. Good night. See you next week.